A Convention.

DEAR EVANGELIST:—I see in No. 29, several articles sounded loud in favor of a convention, soon to be held at Ashland, O. The question arises in my mind, are we ready for a convention, or not? In my opinion, we are not for such a hasty convention as is contemplated. The first reason I give is this question had been dropped last year for the purpose of getting the College question settled, and is the church unburdened of the College question entirely? I ask the question, is the church freed from the debt brought upon it through the College? If so, all right. But if the money is not all subscribed or paid over, then, we are not ready to burden the church with a convention and its results.

Bro. McFaden, let us have a little talk, but with Christian courtesy. Your first reason in favor of a convention is that the church is not properly organized and that the Dayton convention did not complete the work. But Bro. Holsinger says he thinks we are fully organized. Will you and Bro. H. please reconcile your difference on that subject. But we think we are fully oganized here at Waterloo.

Now I wish to say a few words about local matters, such as hiring preachers and sending them out to do missionary work. Let us do all in that direction we can, but let us act prudently in it and not send some poor preacher away from his family and not know where the money is to come from to pay him, and let his family be in want. But let us first make proper provision to pay him before we send him out. Let us go on to encourage missionary work, but not by writing and talking alone, but let it reach our pocket booke; and I think States or Districts can attend to this matter to a better advantage than to include the whole Brotherhood.

We, here at Waterloo, see no cause for a convention at present, but would prefer using the money that it cost traveling to and from the convention to aid the poor and weak churches in building houses to worship in.

SAMUEL CAIN.

Waterloo, Iowa.

Homer, Kansas.

In EVANGELIST, No. 27, I noticed in Sister Yagel's writings, of the communion held at Silver Creek, Ohio. It did give me great pleasure to hear through the B. E. that the Brethren are still alive in the cause of Christ. How I should have enjoyed being with them and swelled the number from fifty to fifty one. Hope the Brethren and sisters of that place will write for the EVANGELIST more frequently, as I am one of the isolated sisters, and it is cheering to hear from the home church, as well as many others.

C. KAHL.

Economy wisely directed is not only not stingy nor mean, but the thing that makes benevolence and generous giving possible.

We have received the Annual Catalogue of the Victor Grining Mill Company, of Chicago. These mills are in the head rank, and farmers and others who want grinding mills will do well to write for their catalogue.

The Brethren in Christ.

Dear Brethren:—We, the Brethren in Christ, were pleased to see a statement in the EVANGELIST concerning the proposed union. We fully agree with Bro. Holsinger, when he says, Let us get acquainted before we get married; let us not keep any thing under the bushel until after the union, and then lifted and let out and be dissatisfied and go into contention. No, no; God-forbid that either of us should be untrue to each other in the least, in this courtship, as Bro. H. states it. Let it be proper, solid and prayerful; for I consider this a weighty matter and not a child's play; and unless we begin it with truth and light, we will draw ourselves into condemnation and bondage; for the truth makes us free indeed and what we want is peace, love and freedom. The question is, Who are you, and how do you live, and what do you do? Well we are an organized body of God's little ones and believe in faith and repentance before baptism. We believe that baptism is an ordinance of the New Testament and to be observed. It is the answer of a good conscience and the sign of good will and obedience towards God through Jesus Christ, to walk in newness of life.

We also observe the communion of bread and wine, and the ordinance of feet-washing immediately after communion. But we don't observe the supper, previous to communion. But we will investigate the subject thoroughly.

We practic only trine immersion, we observe the holy kiss. We don't receive anyone belonging to secret societies. We hold prayer and social meetings in which both brethren and sisters are at liberty to pray or speak as the spirit may lead, and if a sister be truly called and baptised with the holy spirit, she is at liberty to exhort publicly. How are Brethren on that question? We think it all right for any one, both brother or sister, to praise God with a loud voice even in the congregation when filled with the spirit; for the word says, quench not the spirit. How are Brethren on that? We hold revival meetings and set a bench for penitent souls to kneel by and pray and be prayed for; for we believe in earnest prayer and true conversion previous to baptism. How do the Brethren believe about this? We have Sabbath schools, but no picnics no church fairs. We contend for plainess in dress, and some of us are plain while some of us ought to be plainer in order to gain time and make speed on the King's highway. Pride is a great hinderance to progression in the divine cause. We support the ministry. We have no church paper at the present.

E. EBY.

Little York, Ohio.

Chanute, Kansas.

July 23rd.—On 17th inst., Maple Park congregation held their second Quarterly church council for business, in a school house near Galesburg, Elder Hixson, our beloved pastor, presiding. The first business was to ascertain whether the church was in peace, which proved to be the case. The next business was very important; viz., to make a choice of two deacons. The voting done, it was found to have resulted in the choice of brethren Jonas Detrick and David Clum. A better choice could not well have been made, because both brethren are farseeing, kind-hearted and devoted men. The same can be said of their companions, who, as is well known, according to the order of church rules, by virtue of the elections of their husbands to the deacon's office, became deaconesses. They were at once ordained by the laying on of hands and solemn prayer by Elders Hixson and Heale. This was very necessary, because there were no deacons connected with this branch of our church.

Properly Maple Park church is a branch of Pleasant Valley church, which is some twenty or twenty-five miles distance from the former place. Consequently when business of importance had to be transacted that required the attendance of these officials they were seldom with us and they could not well be held accountable for their non attendance, either because it was too far for them to be expected at every meeting. Now we are better situated for the simple reason that we have some body that will be ever ready to keep an eye single to the interests of the cause which they represent.

The writer and wife were granted letters of recommendation, who will in the near future remove to the East near to the place they came from a few years ago. I was likewise authorized by the church to perform the duties of a first degree minister, which duties I will endeavor to perform to the best of my ability the Lord being my helper.

I will now reply to a report that was circulated by certain individuals near here, that Bro. Hixson's members are fast leaving him at this place and that ere long he will have no followers at all. And still further that they, meaning our church are begining to find him to be not the man that we at first though him to be. The facts in the case are, We are beginning to find him out; but not in the manner that was hinted at. We are learning to know the man to be so much better than those who are finding fault with him. He is indeed the right man in the right place. One thing we do know, and that is, he aims to mind his own business and let other people alone who see fit to differ with him in church doctrine. As for the members leaving him I will say, barely two members have seen fit to leave our church, since its organization, and those were a man and wife. I have no doubt in my mind but what they will sooner or later return to their first love. Especially will they do so in case certain other members step down and out. Now those two are the only members who have as yet withdrawn from our church. There are some six or seven who have taken out their letters, just the same as any one should do, were he or she to move away, out of reach of the church having care over them the same as I and my wife have done. That is all right. Now then what else is Bro. Hixson guilty of doing? I know, and so do those who are so much opposd to him, that he is guilty of preaching the word of God in its purity and in its simplicity. My advice to you, fault finders, now is, please let us as a church alone, whilst we are trying to save souls that are lost and go about doing likewise, and then the Lord will bless you and save you at last in His kingdom. We are aiming to do the best we possibly know how.

I never would have given the foregoing any notice had it not been for the fact that there are those who did not know but what these statements were true. It was damaging testimony against us as a society, hence it needed a reply carefully explained.

We held our Love feast on the 19th of June and will say that we had a splendid time. The Lord was with us and blest us. Thirty-six of our own members were present, and communed and more would have been there, no doubt, had it not been for the fact that all night the night previous and the following forenoon it continued to rain hard, and the result was that those living at a distance could not well get there. That alone is sufficient evidence that Maple Park branch of the Pleasant Valley church is in a prosperous condition. Praise the Lord. O my soul, praise His holy name.

Now a word to you, my dear brethren and sisters around M. P. Remain faithful until it will be said to you, It is enough, come up higher. Our associations have been of the pleasantest kind together, and to me it was a painful leave-taking. You have always been so good and so kind to myself and family; a kindness that we shall ever cherish in our memories. Will you remember us in your prayers? And should you go East, you all know where we are going to. Our home shall be your home. Now don't forget this.

I will say Southern Kans., has not had any rain nor dew for over five weeks, but we had a good rain Saturday. Times are close, and there are hundreds of families living in Kansas, who must have help this fall and winter, and unless they get it, they must necessarily suffer from want. How can it be otherwise? No work to do. They will not succeed in raising any corn scarcely. I do not wish to be understood as being alone in this opinion. Scores have already expressed what I have written, who I know are competent judges. I am satisfied that the past drouth surpassed any since the one in 1873, and every body living here at that time still remembers that year. May the dear Lord bless the people of Kansas, and provide some means, for them to keep the wolf from the door.

E. H. VAIL.

Moody on Talk.

1. Don't talk too much. 2. Don't talk unless you are posted. 3. Give the best you have. 4. Don't talk when people are asleep. Wake some one man, and you will hold the rest. 5. Don't try to show off your learning. 6. Get hold of the most stupid man, and you'll hold the rest. 7. Don't try, but don't be afraid, to make people laugh. Milk that slops one way will slop the other. 8. Be natural; don't try to be some one else. 9. Avoid cant and pulpit tones. 10. Don't talk too long. A man in London, who preached until the people all left, said he thought it was a pity to stop when there was anybody to hear. 11. Don't hesitate to repeat what God uses. 12. Don't keep on talking just because you are holding the audience. Send them away hungry. 13. While the people are gathering, use the time with song. 14. Shoot were people stand. As the old Quaker said to the burglar: "Friend, I am going to shoot where thee stands. Thee had better get out of the way." 15. Don't gesture and move about too much, and don't talk with your hands in your pockets.

Two Gentlemen.

I saw two gentlemen on a street-car lately. One of them was grown up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you. The boy went through the car to give some message to the driver. As he returned he gave a little jump through the door, as he did so his bare foot touched the grown gentleman's knee and left a little mud on it. Turning around on the platform, he raised his straw hat and said very politely in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said with a pleasant smile, "Certainly."—*Youth's World.*

Literary Note.

The July number of the Phila. Ladies' Home Journal contains the 2nd chapter of a story written for its columns by Harriet Prescott Spofford; a seasonable article on Garden Parties and out door entertaining, by Christine Terhune Herrick, an interesting article on common gramatical errors, and how to appear and talk well in company.

Mrs. Louisa Knapp, its editor, has met with a remarkable success in building up that paper to a circulation of over 270,000 paid subscribers in three years by her rare tact and genius in catering to the home instincts of her sex, in the rich feasts of good things set before her readers every month. The Journal is a perfect gem, handsomely printed and illustrated, and employs only the best writers, such as Harriet Prescott Spofford, Marion Harland, Rose Terry Cooke, Mrs. Christine Terhune Herrick (Marion Harland's daughter), Mrs. J. H. Lambert, of Philadelphia, Mary Abbott Rand, Elizabeth Stuart Phelps, Louisa Alcott, and Josiah Allen's Wife have promised to contribute the coming autumn, provided health and strengeh will permit of additional work.

The Pulpit Treasury for August is warm, fresh, timely and able. The variety and suggestive helpfulness of the articles in this monthly never flag, but are sustained with vivacity and increasing manly vigor. The needs of the preacher and Christian worker are kept steadily in view and are amply supplied. Rev. N. H. VanArsdale, one of the Editors of *The Christian Intelligencer*, New York, and pastor of the Reformed Dutch Church, Paterson, N. J., is accorded the first place in this number. His portrait furnishes the frontispiece, and his excellent sermon on Hosannas to Jesus is the first in the sermonic department. A sketch of his life and a veiw of his church are also given. Other full sermons are by Dr. W. H. Anderson of Kentucky, and Dr. A. H. Moment of Brooklyn.

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